

THEOLOGICAL MONTHLY.

VOL. IV.

JANUARY, 1924.

No. 1.

What Time Is It in Heaven?

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The question might be brushed aside by saying: There is no time in heaven. In our mind the concept of heaven instantaneously combines with the concepts of God and eternity. God is eternal: that means, not only that He is without beginning and without end, "*from everlasting to everlasting*," Ps. 90, 2, but also that He is timeless. The notion of time embodies, besides the elements of a starting-point and a goal, such elements as progress, sequence, succession, and change. Yesterday is time, to-day is time, to-morrow is time; but while the concept of time is essentially the same in each instance, it is exhibited in varying phases. While an hour is time the same as every other hour, still there are not two hours exactly alike. Variableness is a constant concomitant of time. In His sovereign existence, which is absolute, even, ever-continuing duration, the eternal God is elevated above time and all measurements of time. He is "the King of the eons," 1 Tim. 1, 17. Past, present, and future are merged into one before the Great I Am, ever living in the eternal Now, Rev. 1, 4, 8; 11, 17; 16, 5; compare with Ex. 3, 14; Ps. 2, 7. A day and a millennium are to Him interchangeable terms, Ps. 90, 4; 2 Pet. 3, 8. This means "that there are no intervals of time with God, in whose sight the times of all the ages are, as it were, one undivided moment." ¹⁾ Or, as Bengel explains it: "No delay happens which is long to God. As to a very rich man a thousand guineas are as a single penny, so to the eternal God a thousand years are as one day; wherefore in the next verse [2 Pet. 3, 9] 'but is long-

1) "Quod nulla sint apud Deum intervalla temporum, coram quo omnium saeculorum tempora velut unum quoddam *ἀδιαίρετον νῦν* se habent." (Egidius Hunnius, Opp., T. I, fol. 85. Cited by Baier, *Theol. Pos.*, ed. Walther, P. I, p. 23.)

suffering' is added: He gives us space for repentance without annoying Himself. Comp. Ecclesiasticus 18, 10. 11. To sum up, the age-measurer (*aeonologium*), so to speak, of God differs from the hour-reckoner (*horologium*) of mortals. Its index shows at once all hours in the greatest activity and in the deepest repose. To Him time passes neither more slowly nor more quickly than befits Him and His economy. There is no reason why He should consider it needful either to delay or to hasten the end. How shall we understand this? If we could understand it, it would be unnecessary for Moses and Peter to add 'with the Lord.'"²⁾ Luther, in his usual practical manner, presents the matter thus: "Here on earth there is indeed a measurement of time, and there are sequences of time: the son comes after his father, and so on. To offer an illustration: Suppose a piece of timber is lying at some distance from you, and you are looking at one end of it. In that position your vision does not take in the entire piece; you are looking along the length of it. But if it is lying before you, and you are standing on it, your vision takes in the entire piece. In like manner it is impossible for us to comprehend life on earth because until the Last Day it progresses inch by inch. But in God's sight all things stand in their order in the twinkling of an eye. For in His sight a thousand years are as one day. Ps. 90, 2; 2 Pet. 3, 8. Thus the first human being is as close to Him as the one that is to be born last. He beholds all things simultaneously, just as the eye of man, too, can with one glance catch sight of, and coordinate, two objects that are at some distance from one another." (IX, 1245.) Well, then, seeing that time and eternity exclude each other, why ask such a useless question as this about time in heaven?

It is not a useless question. Though timeless Himself, God has very much to do with time.³⁾ He *began* time; that is what בְּרֵאשִׁית, Gen. 1, 1, and ἐν ἀρχῇ, John 1, 1, mean. He will *end* time. The ἐσχάτη ἡμέρα (last day), John 6, 39 f. 44; 11, 24; 12, 48, ἐσχάτη ὥρα (last hour), 1 John 2, 18, καὶ τὸν ἔσχατον (last time), 1 Pet. 1, 5, ἔσχατος χρόνος (last time), Jude 18, is a tem-

2) *Gnomon N. T.*, transl. by C. T. Lewis and M. R. Vincent; Vol. II, p. 777 f.

3) A similar situation confronts us when we study God in connection with the notion of space. God Himself is illocal; for He is before space, which He created together with the universe. Yet He declares that He "comes" to men, Ex. 20, 24; Is. 3, 13. 14; John 14, 23, dwells with them, etc.

poral unit which He has definitely fixed, Acts 17, 31,⁴) so much so that Christ can speak of "*that day and hour*," Mark 13, 32.

Between these terminal points God *regulates* time. He has placed great chronometers in the heavens, Gen. 1, 14. *He* makes them go, Job 25, 3; Matt. 5, 4, 5; Ps. 65, 8. Evening dusk and morning dawn, day and night, seed-time and harvest, summer and winter, are His creatures, Gen. 8, 22; Jer. 33, 20, 25. Being His creatures, they obey Him also on extraordinary occasions: He can check their progress, Josh. 10, 12 f.; He can reverse their movement, Is. 38, 8; "*He changeth the times and their seasons*," Dan. 2, 21. He measures time to each human being; man's birth-hour and dying hour are matters of His forethought and prearrangement, Job 14, 5; Deut. 31, 14; Ps. 31, 16; 39, 5, though unknown to man himself, Eccl. 9, 12. He *shortens* life, Ps. 55, 24; 89, 45; 102, 24, and *prolongs* it, Ps. 91, 16. Every person has a most momentous reason to ask himself: What time is it in heaven — for me? Luke 12, 20; Ps. 52, 5—7; 90, 3; Jas. 4, 13—15.

Within the limits of created time God *orders and disposes* the events of history. Job was a good student of the world's history (which in his day was much younger than now) when he said: "With the ancient is wisdom and in length of days understanding. With Him is wisdom and strength; He hath counsel and understanding. Behold, He breaketh down, and it cannot be built again; He shutteth up a man, and there can be no opening. . . . The deceived and the deceiver are His. He leadeth counselors away spoiled and maketh the judges fools. He looseth the bond of kings and girdeth their loins with a girdle. He leadeth princes away spoiled and overthroweth the mighty. He removeth away the speech of the trusty and taketh away the understanding of the aged. He poureth contempt upon princes and weakeneth the strength of the mighty. He discovereth deep things out of darkness and bringeth out to light the shadow of death. He increaseth the nations and destroyeth them; He enlargeth the nations and straiteneth them again. He taketh away the heart of the chief of the people of the earth and causeth them to wander in the wilderness, where there is no way. They grope in the dark without light, and He maketh them to stagger like a drunken man." Job 12, 12—25. The rise and fall of the great world-powers answer to His beck and call. Dan. 2, 21; 7, 12; Ps. 75, 6, 7; Jer. 27, 4 ff.

4) *ἔστησεν* and *ὥρισεν* in this text are of the same force: the day has been "set" (E. V., "appointed") and the Judge selected and delegated.

(Compare the "burdens" of the prophets to particular nations.) The evolutions of history are all in His hand, and He *chooses* "at what instant" He will speak for or against a nation, Jer. 18, 7. 9. 22. As we watch the passing show of the world's greatness,⁵⁾ its ambitious strivings, its restless plotting and scheming, its powerful combinations that carry the death-germ in them the moment they are born; as we hear the cry of distress of the oppressed and their anxious inquiry in the long-drawn-out suffering: What of the night? we have reason to inquire: What time is it in heaven for Lord So-and-so, for this coterie of sovereign thugs, or for that solemn society of sublime swindlers?

Time rises to its greatest dignity when it is seen as a great factor in the development of God's merciful plan for the salvation of sinful man. From the moment that He utters to conscience-stricken Adam in Eden the promise of the future Deliverer, the love of God begins to spin the golden thread of the Evangel and weaves it from generation to generation into the religious history of the race for its hope and joy. Prophet after prophet takes up the original message, adding now this, now that new element. As we listen to them from Moses to Malachi and catch the growing eagerness of each succeeding oracler, it is as if we heard the rustling of the wings of time whirring past us. The prophetic sequence is suddenly broken at "the five centuries of silence" from Malachi to John the Baptist that must have tried the souls of the faithful to the utmost. But when this period of anxious suspense is finally terminated, and with it all the four thousand years of yearning hope end in the night of the Nativity, that hour was *τὸ πλήρωμα τοῦ χρόνου*, "the fulness of the time." Gal. 4, 4. All the arrangements that had been made for the true religion prior to that moment had to be just so because of *τῆς προθεσμίας τοῦ πατρὸς*, the predisposition of the Father. Christ was not born an hour too soon nor too late, though it is likely that His advent in the flesh in the judgment of many came too late. So exactly was it timed that Babylonian sages reading the dial of the star-clock of the heavens could determine the time of the birth of the promised King of the Jews by "*His* star." Matt. 2, 2; Num. 24, 17; Is. 60, 3.

In the earthly life of the incarnate Son of God again everything is timed. His opening message in Mark 1, 15 calls attention

5) Ὁ κόσμος παράγεται, 1 John 2, 17, like a circus parade, each gaudy wagon with its bedizened group of actors and marvelous clowns disappearing as it turns the corner, and the noise of the blaring bands and strident calliope dies in the distance.

to the religious crisis that has arrived with Him. His period of humiliation had been fixed, Heb. 2, 7,⁶) and He was conscious of this fact throughout His ministry, Matt. 9, 15; John 7, 6. 30. 33; 8, 20; 12, 35; 13, 33. Gethsemane, Gabbatha, Calvary He views as preordained moments in His redeeming mission. Matt. 26, 45; Mark 14, 35; John 12, 27; 16, 31; 17, 1; comp. with Acts 4, 27 f. From the beginning to the end of His career Christ acts as if He is watching what time it is in heaven for Him.

With the fulness of times God has connected "a dispensation." Eph. 1, 10.⁷) Waiving exegetical niceties, we may call this the administration of free and full grace to sinners, the evangelical order of salvation by which, through the Word and ordinances of Christ the Kingdom of God is built up out of men who repent of their sins and believe the Gospel. As He began this dispensation, Mark 1, 15, so He arranged for its continuation, John 20, 21; Luke 24, 46—48; Mark 16, 15—20; Matt. 28, 19. 20; Acts 1, 8, until His second coming, 1 Cor. 11, 26. In His Great Prayer, during the night of the last Passover, Christ had prayed both for the unification of all believers and for their separation from the world. John 17. The same thought had occupied His mind during His last conversations with the disciples, and in this connection He had spoken to them of future peace and war, John 14, 17. 27; 15, 18—25; 16, 1—3. 20. 32; comp. Luke 12, 49—53, yea, of the final division that is to seal the everlasting fate of every man, Matt. 25, 31 ff. The history of the Church after His ascension is the execution of this program. The dispensation of the fulness of times is for this purpose, that God the Father might "gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him." Eph. 1, 10. The sad division which had broken the harmony in the good world which God had created, the effects of the evil angels' apostasy and men's fall, are to be wiped out by the dispensation of grace which God has ordained on the basis of the finished work of Christ. Through Christ the family of God's children is being reorganized. Eph. 3, 14. 15. Silently as at the building of Solomon's Temple, 1 Kings 6, 7, — everything having been prepared and fitted to purpose beforehand,

6) βραχύ = a little while.

7) Οἰκονομία τοῦ πληρώματος τῶν καιρῶν, "*dispensatio propria plenitudini temporum*" (Calovius), an arrangement that is characteristic of, peculiar to, the era which has commenced with the coming of Christ, and by which God dispenses what has been achieved by Christ.

— there grows up among the nations of the earth the Invisible Church of the Redeemer — God, the *ecclesia una sancta catholica*. Before the divine universalism of the reconciliation which embraced the world, 2 Cor. 5, 19, “the middle wall of partition” between Jews and Gentiles goes down; those who had been far off from the covenant of mercy meet those who had been near on the common ground of the Savior’s atoning sacrifice; former aliens are admitted to citizenship in the commonwealth of God. Eph. 2, 11—22. National, religious, cultural, social distinctions that divide mankind vanish; for “Christ is all and in all.” Col. 3, 11.

For this work of building the Church the exalted Head at the right hand of the Father supplies everything that is needed. Eph. 4, 7—16. The activities of particular workmen are at times specially directed by His Spirit. Acts 13, 2. 46 f.; 16, 7 ff. 14; 18, 9 f.; 20, 23. He opens and closes the door for mission-work. Rev. 3, 7 ff. He foresees and foretells the rise of schisms, heresies, apostasies in the Church and prepares His Church to meet them. Acts 20, 29 f.; Rom. 16, 17; 1 Cor. 11, 18. Particularly the rise of the great Antichrist, his full development, his discovery and ultimate defeat, the increase of misleading teachings, the appearance of pseudo-Christ, the growing demoralization of mankind, are all taken cognizance of in this dispensation of the fulness of times. As John spreads before us his gorgeous visions in Revelation, we hear God computing the sequence of events in mysterious terms of time. Rev. 1, 1; 2, 21; 3, 10; 6, 11; 8, 1; 10, 7; 11, 3. 11. 13; 12, 6. 14; 14, 15; 17, 10; 20, 2. 5. 6; 22, 10. We are told that the devil is aware that his time is limited. Rev. 12, 12. For the end of this economy and therewith the end of all things is coming on apace, not only for Christ and His followers, but also for Satan, Antichrist, and their hosts. Matt. 24, 14; 1 Cor. 15, 24—28. In all these matters the Church, while conscious of the fact that the date of her Lord’s second and final coming, Heb. 9, 28; 10, 37, has not been revealed, Mark 13, 42, beholds the evidence that the consummation for which she is longing is approaching, and hopefully muses what time it may be in heaven, and takes comfort in the promise concerning the shortening of the days before the end. Mark 13, 20.

The pious fathers of the first centuries of the Christian era, in commenting on the *πλήρωμα τοῦ χρόνου*, the fulness of time, discovered no preparation on the part of mankind for the first coming of Christ. They observed that the birth of the Redeemer

was timed to suit *the utmost need* of the race. *Chrysostom*: "When they were just about to be destroyed, then it was that they were saved." ⁸⁾ *Theophylact*: "When human nature, having experienced every form of evil, needed medical treatment." ⁹⁾ *Meyer*: "The need had reached its height." This view is in full harmony with the appalling panorama of world-wickedness in Rom. 1 and 2 and with the records on this subject in the literary remains of classical antiquity. (See E. G. Sihler's *From Augustus to Augustine* and *Testimonium Animae, passim*.) Modern theological science pretends to have discovered "historical conditions" which made the birth of Christ a very opportune event. They argue that the development of Christianity is from "a principle inherent in humanity." The world was ripe for Christ and the type of religion which He proclaimed because the human mind had "advanced to the freedom of self-consciousness." ¹⁰⁾ The first coming of Christ, it is held, was "conditioned by the need of certain preparations or by the necessity of the religious development of mankind which had reached a certain point." (De Wette.) This view is dictated by the rationalistic dream that Christianity is a product of contemplative efforts of the human mind and builds itself up out of successive types of *Kultur*. At its beginning Christianity swallowed up what was best in Egyptian, Greek, and Roman *Kultur*, casting aside what was inferior and irrelevant and ennobling what was serviceable to its purpose. This process is believed to be still in progress. Christianity is gradually absorbing the various forms of *Kultur* and out of the wreck of all of them will ultimately build up a Christian world-*Kultur*, with ingredients from all the great religions of history. This syncretistic cultural, religio-philosophical hodge-podge will be the Christianity of the future, and as we see it developing, we behold the dawn of the millennium.

How utterly unhistorical is this view! *Kultur* is a product of natural man. History records no instance of the *ἄνθρωπος ψυχικός*, 1 Cor. 2, 14, making any approaches to, or entering into any sort of a federation with the essential Christian teaching, as summarized, *e. g.*, in 2 Cor. 5, 19—21. The apostles of the Lord were not conscious of bringing about a "synthesis of Judaism and

8) Ὅτε μάλιστα ἔμελλον ἀπόλλυσθαι, τότε διεσώθησαν. Ad Eph. 1, 10.

9) Ὅτε πᾶν εἶδος κακίας διεξεληθοῦσα ἡ φύσις ἡ ἀνθρωπίνη ἐδεῖτο θεοραπείας. Ad Gal. 4, 4.

10) Baur, *Neutest. Theol.*, p. 173.

Grecism with Christianity," but they were conscious of the fiercest antagonism which they had to encounter from both Jews and Greeks, 1 Cor. 1, 18—31. Their experience is recorded as the typical experience of the Christian Church in its contacts with the various forms of *Kultur*. The preaching of Christ Crucified saves men, not because of, but in spite of their *Kultur*. Whoever expects of *Kultur* anything else than enmity against the God who by Christ has been reconciled to His enemies, Rom. 5, 10, does not know the character of natural man nor of saving grace. The cross of Christ meets every type of *Kultur*, and overcomes it. It stands towering over the wrecks of time. The civilizations and *Kultur* of Egypt, Assyria, Babylon, Greece, Rome, Mohammedanism, Brahmanism, Buddhism, Confucianism, Scholasticism, the Renaissance, Modernism, etc., etc., are mere coexistences with Christianity. They have borrowed from Christianity; the Christ of yesterday and to-day is superior to all of them, Heb. 13, 8; but Christianity has taken no material from them for the building of the kingdom of God.

As the first, so will the second advent of the Lord be timed to suit the utmost need of mankind. The great material progress which the world has made in recent years has produced an ominous phenomenon: the intensification and consolidation of the forces of evil in the world. Sin was always and everywhere, but it was, so to speak, provincial in its operations before the great modern inventions were made, which have unbound forces hitherto unknown and have greatly reduced the distances between the various parts of the world. These inventions, together with the modern institutions of the press and the international university, do not only serve the Christian Church and her great spiritual interests, but far more the antichristian forces of the world. By their means every form of wickedness quickly becomes a cosmopolitan affair. Evil minds are being drawn more closely together, and the immemorial hostility to Christianity, to the Holy Scriptures, to the Gospel of grace for sinners for Christ's sake, to every essential doctrine of the Christian religion, shows unmistakable signs of greater aggressiveness. Issues and movements that are plainly anti-Biblical, antichristian, are in an incredibly short time turned into international problems, and the opposition to the Christian Church is conscious of its growing strength.

"Where sin abounded, grace did much more abound," Rom. 5, 20, this statement is not only a fact of the past history, relating

to the work of Christ on earth, but it expresses a principle by which the economy of divine grace works until the return of the Lord. There will always be more grace than sin. The prodigious growth, extensively and intensively, of the elements of evil in the world, the heightened efficiency of the agencies of ungodliness, and the defiant boldness of atheistic and antitheistic leaders of the masses of wickedness, will not annihilate the Christian Church. Matt. 16, 18; 21, 44; Luke 2, 34. The program of the enemies of Christ and His Church is an insane dream that will never be realized. But it is equally insane to dream of a world-conquest of Christianity in the sense that there shall be no more sin, no evil, no ungodliness on this earth. As the forces of Christ are clashing more fiercely with the forces of Antichrist in every department of human activity, and an actual persecution of the true believers in Christ has begun, the final decision of this strife by the coming of the Lord is brought nearer.

As in the days of His flesh, Matt. 16, 3, the Lord still wants men to "discern the signs of the times." That is the reason why He gave His disciples a special course in sign-reading in His eschatological discourses. The writings of the apostles show that the Lord's instruction was not wasted on them. They were all marking the flight of time and pointing to the closeness of the *parousia* of the Lord in glory, even against infidel ridicule. 2 Pet. 3, 3 ff. What time is it in heaven? may be called a question that has ever engaged the attention of Christian hope and faith. It is a pertinent and timely question in our day. It is part of that soberness and watchfulness which characterize the virgins that are listening for the cry at midnight, Matt. 25, 6, of the servants who are patiently marking evening, midnight, cockcrowing, and morning for the return of the Master of the house. Mark 13, 35.

Spiritual Death.

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Moses says: "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2, 7. The expression "living soul" is employed in Gen. 1, 20 in describing a "creature that hath life" in the waters and in Gen. 1, 24 in describing a "living creature" on the earth. Gen. 7, 22 we have this description of man and beast: "In their nostrils is the breath of life." However, twice

Scripture makes the assertion that man was alive. God "breathed into" man's "nostrils the breath of life," and "man became a living soul." Luther considered this repetition significant. And may we not — by assigning for this repeating of the statement that man was alive the same reason which Joseph assigned for the doubling of Pharaoh's dream — consider this repetition as a divine indication of the certainty of man's living? By virtue of God's "breath of life" man's life differed from the life of the brute. In the primeval state man's life was of a higher order; man possessed a higher degree of life than the lower animals. Fresh from the hand of God, man had a natural life and a spiritual life.

However, man's life of righteousness and true holiness was of brief duration. As a flower of the field, which in the morning fills the air with its fragrance, but already in the evening fades and withers, so was man's life. The ancient Jews believed that "according to the literal rendering of Ps. 49, 12 (in Heb. v. 13), man did not remain unfallen one single night." (Edersheim, *Life and Times of Jesus the Messiah*, Vol. II, 711.) The passage reads: "Adam in honor abode not a night." Persuaded by the Serpent, Adam transgressed the sole command by eating of the forbidden fruit and immediately forfeited the dignity and preeminence of being called a "living soul" in the full sense of the expression. While the grace of God, which has no pleasure in the death of the wicked, stayed the penalty of Adam's physical death for 930 years, Adam, nevertheless, was dead in God's sight. He was dead in the sense in which Ephraim was dead "when he offended in Baal." Hos. 13, 1. This state of our first parent after the Fall the Scriptures call being "*dead in trespasses and sins.*" This latter state of man's heart is the subject of this paper.

- I. Spiritual death may be defined as the separation of the soul from the Fountain of Life.
- II. By nature all men are spiritually dead.
- III. Manifestations of the state of the heart.
- IV. Spiritual death is a state of wrath.
- V. Vivification.

I. Spiritual death may be defined as the separation of the soul from the Fountain of Life.

The classical passage on spiritual death is Eph. 2, 1—6. Paul writes to the Ephesians: "*You . . . were dead in trespasses and sins.*" In this passage the term "dead" is not employed in its

every-day meaning to denote the separation of the soul from the body physically. The Ephesians were by no means corpses. These Greeks were educated and highly civilized people. No doubt Paul applied the word "dead" to these wide-awake Ephesians, not only for the purpose of arousing and holding their interest and attention, but primarily to present the truth concerning their total depravity so vividly and forcibly as to leave an indelible impression on their minds and memories. If a comparison of things divine is permissible, we are constrained to admit that the sentence, "You were dead in trespasses and sins," has more power than the pure and naked truth, "The *natural man* receiveth not the things of the Spirit of God." As soon as the term "dead" enters the ear, the mind associates the state of men dead in sins with the state of men physically dead and spontaneously makes comparisons. By searching the Scriptures, we may carry out the resemblance into great detail.

Physical death may be defined as a separation of the soul from the body. James says (2, 26): "The body without the spirit is dead." A more elaborate definition is given us by the Preacher, who was king over Israel in Jerusalem, when he writes:—

"The silver cord (is) loosed;
The golden bowl (is) broken.
Then shall the dust return to the earth as it was;
And the spirit shall return unto God, who gave it."

Ecc. 12, 6. 7.

In the primeval state man's soul was fastened to God with the silver cord of love. "Love is the fulfilling of the Law." Rom. 13, 10. But man, acting as a free moral agent, broke asunder this band and cast away this cord. Man severed the tie by sinning. Sin is the sword which cuts the silver cord. Isaiah says (59, 2): "Your iniquities have separated between you and your God."

God is the Source of life. Jesus says: "I am the Life"; "I am the Bread of Life." John 14, 6; 6, 35. Peter calls Him the "Prince of Life." Acts 3, 15. "With Thee," says the psalmist, "is the Fountain of life." Ps. 36, 9. St. John says (1, 4): "In Him was Life; and the Life was the light of men." The same truth is presented Col. 2, 19 under an imagery eminently fitting our subject. Christ is there represented as the "Head, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." In

John 15 Jesus says: "I am the Vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit."

Separation from Jesus, the Fountain of Life, is the essence of spiritual death. Therefore Jesus gives utterance to these sad words: "Ye will not come to Me that ye might have life." John 5, 40. "If a man abide not in Me, he is cast forth as a branch and is withered." John 15, 6. In Eph. 4, 18 we read that the Gentiles are "alienated from the life of God through the ignorance that is in them." Eph. 2, 12 Paul explains the expression "dead in trespasses and sins" by saying: "Ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world."

Physically the spiritually dead Ephesians still lived, moved, and had their being in God. But that is true also of the brute beasts. Accordingly, Scripture says of men apart from God that they are like beasts. Prov. 28, 15 we read: "As a roaring lion and a ranging bear, so is a wicked ruler over the poor people." Again we read: "Be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle lest they come near unto thee." Ps. 32, 9. Solomon says: "I said in mine heart concerning the estate of the sons of men that God might manifest them, as that they might see that they themselves are beasts." Eccl. 3, 18.

Moreover, men, when separated from the Fountain of Life, have fallen to a lower level than brutes. The prophet Isaiah says (1, 3): "The Lord hath spoken: The ox knoweth his owner and the ass his master's crib, but Israel doth not know, My people doth not consider." In Eph. 4, 19 the spiritually dead are spoken of as men who are "past feeling." By the mouth of Ezekiel (11, 19) the Lord says that such have a "stony heart" in their flesh. "They have made their faces harder than a rock," says Jeremiah, chap. 5, 3. "I knew," says the God of Israel, "that thou art hard, and thy neck is an iron sinew and thy brow brass." Is. 48, 4. That state of the heart St. Paul meant when he wrote to the Ephesians (2, 1): "*Ye . . . were dead in trespasses and sins.*"

(To be continued.)

THE THEOLOGICAL OBSERVER.

A Lutheran confederacy is being planned in Europe to check the aggressive propaganda of Rome. The missionary leader in Sweden, Rev. Sandegren, has published in *Stockholms Dagblad* an appeal for such a confederacy which is to embrace Denmark, Estonia, Finland, Iceland, Latvia, Norway, and Sweden. The loss of the Lutheran St. Jacobi Church at Riga to the Roman Catholics furnishes a powerful incentive for such a confederacy. The church was handed over to the Romanists by the Latvian parliament spite of the stipulation in the concordat with the Roman Church "that churches shall be neither confiscated nor transferred to any other confession for usage against the will of the religious authorities." A speaker for the minority charged the majority: "You are putting a church in the balance if you find this move necessary to close a political bargain." A representative of the Romanists replied that "the law of protection for churches was not acceptable because it would make impossible in the future Catholic Church expansion at the expense of the Lutheran Church." This unblushingly frank and impudent statement must not appall Lutherans only. Let every non-Catholic religious society bear in mind that their case with Rome is identical with that of the colored man in the South in ante-bellum days, when it was said that "a nigger has no right that a white man is bound to respect." Let no Protestants expect justice from Rome, which views the extirpation of Protestantism as a glorious *auto da fé* (act of faith).

DAU.

"Intimations have been made in the press that a large Lutheran body in America would in true sectarian fashion go into Lutheran state churches in Europe to gather together disgruntled elements to unite them into a truly Lutheran Church." (*Lutheran Companion*, Augustana Synod, Nov. 17.) This means, there is little doubt, the Missouri Synod, whose doctrinal position and church polity, especially the principle of congregational sovereignty, are receiving considerable attention in various European countries, where the old state church systems are going to pieces and persons are casting about for a new arrangement in their spiritual affairs. The Missouri Synod has not brought this catastrophe about, nor does it consider it part of its mission to break down state churches. But it is in duty bound to attack perversions of Lutheran teaching and practise in Lutheran state churches or outside of them, and strengthen and unite with those who for conscience' sake have repudiated their connection with a state church or any other church. If this is sectarianism, the *Lutheran Companion* is at liberty to make the most of it. Meanwhile earnest men everywhere will continue to study and apply the divine law of separation as expounded in the New Testament by the Lord and His apostles. — By the way, it would be interesting to learn just what dear people are doing the "intimating" in this business. Sometimes it looks as if there is some clever work in church politics done by "hands across the sea," and as if the word is being

passed, "Down Missouri, whatever you do!" Well, such things have happened before, and that, just to Lutherans. Meanwhile, Missouri can wait till the proverbial birds of some estimable folk come home to roost.

DAU.

A Kingdom for Some Lutheran Laymen in Milwaukee!—

"A man in a position to know said not long ago that the Lutherans in Milwaukee had lost 600 good members to the Catholic churches there because they were tired of the squabble about who was to be considered a true Lutheran and who was not. How long will the laymen of the Church put up good-naturedly with this kind of procedure at a time when the Church needs to unite and marshal all her forces?" (*Lutheran Companion*, Augustana Synod, Nov. 17.) The Synodical Conference has a large representation in Milwaukee. The above appeal should reach these churches in particular, and the charge should be examined, even though it is so far supported only by what "a man said." Out upon squabbles! to be sure. But, pray, what is a "squabble" in this particular connection? Let the Lutheran laymen of Milwaukee by all means assert themselves and stop this exodus to Rome, which is almost as bad as the historical exodus from the Swedish Lutheran churches to the Episcopalians. In the mean time, since we are all agreed that the grasping for world dominion on the part of the Church of Rome must be resisted, we would meekly suggest that the anti-Roman combatants from the Augustana Synod examine their archiepiscopal visitor from Upsala as to the soundness of his belief concerning the difference between Romanism and Protestantism. In his *Christian Fellowship, or the United Life and Work of Christendom*, just issued by the Fleming H. Revell Company, there occur these startling sentiments of Archbishop Soederblom: "We need not observe that Luther's opinion about the Vatican would have been very different if he had known the papacy of our times. Like some of the Franciscan Spiritualists and other zealots in the Middle Ages he got the frightful idea that Antichrist was seated in Rome." (p. 45.) "Erasmus best deserves the name of reformer. . . . Luther and Loyola were impelled by a deeper pathos, an all-consuming desire for peace of soul. They found it in different ways, and each in his way forms an original religious type. *It may be disputed which is the straighter way, that which continues through Luther, or that which continues through Ignatius Loyola and Tridentinum.*" (p. 46.) "That the two chief currents of medieval religion, the more spontaneous evangelic and the methodically mystical, should form two communities, with Luther and Loyola as regenerators, was clearly the intention, not of the Reformers, but of Providence." (p. 48.) "Friedrich Heiler, now professor at Marburg, . . . reveals an equally great familiarity with Luther's writings as with the rich piety in the author's [Heiler's] own mother church of Rome." (p. 49.) "The greatest and highest expression of this noble religious type and of its reforming tendencies is to be found in Erasmus, the man who forged some of the weapons which the Reformation used, and who at first sympathized with Luther, but later

steered away from the consuming zeal that he could not understand. [Erasmus understood it only too well when he remarked that Luther's unpardonable offense was that he had touched the Pope's crown and the monks' bellies.] He was repelled by the elementary vehemence of the movement. [He, too, had a "belly" and a "crown" to lose.] The Erasmian type of religion has existed, and still exists, in all religious societies which have attained to a higher standard of literary culture." (p. 52.) "The evangelic mystic and the ecclesiastical mystic, Martin Luther and Ignatius Loyola, contemporaries of Erasmus in the sixteenth century, have influenced the life of the Church more deeply than he, because they knew what Erasmus had never experienced; they knew heaven and hell. Both became emphatically men of religion, being led by different paths to entire devotion to the question of the soul's salvation." (p. 56f.) "Just as little as we acknowledge Gothic or Roman or Norman or any other style of architecture as the only-saving one, can we bind the Church to one theological system." (p. 131 f.) "The work of the Spirit goes on continually in the Church, and that work of the Spirit acknowledges no confessional boundaries." (p. 133.) "Is it necessary to go into the question of our different creeds, views, and customs when the great thing in common really exists in our hearts; namely, obedience to the voice of our Lord?" (p. 157.) There are much worse things in Soederblom's book. We have mentioned the above because they have a bearing on the plea of the *Lutheran Companion* that all Lutherans present a solid front against Romanism. We are convinced that the Swedish Lutheran archbishop pities the Swedish Lutheran editorial writer at Rock Island, except for what he has said about the intolerance of Lutherans to Lutherans. And this man — and others like him — dare nowadays pose as saviors of Lutheranism. Shades of Gustavus Adolphus! *Quæ mutatio rerum!*

DAU.

Why Do the Baptists Not Assert Themselves? — A writer in the *Watchman-Examiner* says: "The normal Baptist has convictions, and he holds to them tenaciously. He will not tolerate any interference with them. One of our preachers said that he did not know whether Peter was a Baptist or not, but he was sure that Paul was, because he resisted Peter to the face. The suggestion is a true one. Baptists have been good resisters in every age. They will not change their religious convictions at the behest of any authority, ecclesiastical or political. They are non-conformists in the very fiber of their constitution. A single Baptist will resist the State in order to hold true to his religious faith. He has the spirit of Athanasius. That great theologian, whose name is familiar to us from the Athanasian Creed, was only about four feet tall. But when some one said to him, 'Athanasius, the world is against you,' this intrepid little fellow drew himself up to his full height and said, 'Well, then Athanasius is against the world.' A Baptist can suffer for his principles. He is willing to die for them. But change them or smother them at the behest of anybody, that he will not do!"

All of this has a good ring so far as conviction is concerned, but we fail to find that the Baptists of to-day are showing much of this spirit over against those among them who have rejected not only Baptist teachings, but the very fundamentals of Christianity. The Fundamentalists are making much noise, but the liberals are still with them and they with the liberals. The Lord says: "Come out from among them." 2 Cor. 6, 17.

J. H. C. F.

Baptists in Norway.—Norway is a thinly populated country, with only 2,500,000 people all told. Among these the Baptists have forty-two churches, with fifty-five church-buildings and nearly 5,000 members. They have several missionary evangelists. The Sunday-school work is well organized, and the 49 schools have an enrolment of nearly 4,000 pupils. They have a Baptist paper with a weekly circulation of 4,000 and with a regular subscription list of more than 2,000. In other words, practically every Baptist family takes the Baptist paper, and many take extra copies every week for circulation among their friends and neighbors. — *Watchman-Examiner*.

Ernest Thompson Seton's *The Ten Commandments in the Animal World* puts the present generation a considerable step farther towards the discovery of its primeval ancestor. The richly illustrated book shows in one scene Jehovah seated on a rock-throne and displaying the two tables of the Decalog to the animal world. He is flanked by the elephant on His right and a lioness on His left. Before Him all the animals, from the mouse upward, with the monkey near the center of the group, are seen in the attitude of reverent attention. The publishers (Doubleday, Page & Co.), in an advertisement in *The National Geographic Magazine*, put Darwin, Haeckel, and the entire devolutionary brotherhood to confusion by raising "these fascinating questions": "Where did Moses get the Ten Commandments? Did the finger of a personal God really write them on 'tables of stone,' or did the great Hebrew lawgiver write them after long, profound observation of the lives of beasts as well as men? Was Moses really a deep student of Nature's fundamental laws as well as a great leader of crowds?" This opens up a new prospect for the searchers after the origin of the "religious instinct" in man. No doubt, we shall be gradually persuaded that our religious models are roving in forest and fen. The new pantheon of the Matter and Force Cult will be adorned by St. Rhinoceros, the Blessed Chipmunk, and Santa Peacock; and the great Prayer will have to start: Our Father, who art up in a tree. Boston already has a "sacred codfish" in its State House. But this would hardly be progress; for ancient paganism did thousands of years before us worship beasts, and this caused Paul to write some trenchant remarks, in Rom. 1, 21—25, about vain imaginations which had darkened the foolish heart of some who had changed the glory of the incorruptible God into an image made like to birds and four-footed beasts and creeping things.—We should not be in the least surprised if this book were suggested as Sunday-school literature for the rising generation. Science, with its lofty, ennobling aims, is heading us unmistakably *ad infera* and

ad inferos. An extension to our liturgies will be opportune: From science falsely so called, from conceited wisdom that is turned to folly, from philosophical speculations and nebular hypotheses of every sort, from oratorical air-flights in serious affairs, from the sordid practises of the purveyors of Lucifer's literature, Good Lord, deliver us! Meanwhile, Christianity will continue to study with a sane mind the divine lessons pertaining to animal instinct which the Holy Spirit has put into our Bible, and strive to do intelligently and for moral ends what the ox and the ass, Is. 1, 3, the stork, the turtle, the crane and the swallow, Jer. 8, 7, the ant, the horseleech, the eagle, the serpent, the cony, the locust, the spider, the lion, the greyhound, Prov. 6, 6ff.; 30, 15. 19. 25—28. 30f., the fowls of the air, Matt. 6, 26, etc., do from blind impulse. DAU.

The Decline of Modern Civilization.—Reviewing William Dudley Foulke's article "The Decline of Modern Civilization" in the August number of *Current History Magazine*, the *Signs of the Times* (October, 1923) remarks:—

"In the August number of *Current History Magazine* Mr. William Dudley Foulke contributes a noteworthy article on this topic. Under the caption 'The Decline of Modern Civilization' Mr. Foulke compares the civilization of our day with that of ancient Rome and notes a process of disintegration which is, in many respects, identical with that preceding the downfall of the Roman Empire. 'It may seem incredible,' he says, 'in view of the immense material progress made by our world during the last generation, that we should even suspect a decline. But many of our new discoveries have brought evils far greater than the benefits conferred.' Among these he enumerates poison gas, high explosives, and the airplane, by means of which the largest cities could now be destroyed in a single day; the cinema, which promotes crime by suggestion; and the automobile, which provides the criminal with a ready means of escape. 'Real progress or decline,' he observes, 'depends upon human character'; and this, from various causes with whose operation history has made us familiar, is on the decline. Chief among those evils which point out the analogy between our civilization and that of ancient Rome he enumerates in the following ten points:—

"1. The relaxation of family ties, with the resulting disintegration of the home. This, he observes, has been greatly encouraged by 'hasty and improvident marriages and ready facilities for divorce.' In addition to this he might have added that the telephone, the auto, and the movie have made the home but little more than a place in which to eat and sleep.

"2. The lack of discipline in the education of the young. In many homes the commandment to children to obey their parents has been reversed. In the schools the pupils are given the choice of many elective studies in obtaining a degree, the natural result of which is that they take the line of least resistance. 'The power of the pupil to control his will, even against his desire; the power of doing disagreeable things cheerfully,' is not developed. The man who attains

this power and 'is thus master of himself,' Mr. Foulke observes, 'is the only one who can be trusted to meet successfully the issues of life.' 'The tendency of modern education is to encourage flabbiness of intellect as well as of will power.'

"3. The decline of religious faith. 'In our Puritan times the fear of God was general. Churchgoing and daily family devotions were almost universal.' 'The absence of religious sanction,' says Mr. Foulke, sooner or later 'becomes apparent in the conduct of life and the loosening of social ties.'

"4. Deterioration of our racial stock. 'The rich and the most intelligent are apt to have small families; the poor and the less intelligent are apt to have large families.' 'Our present civilization is cultivating a race of incapables. The ratio of defectives per hundred thousand increased from 118 in 1890 to 220 in 1920.'

"5. The drift of population from the country to the city. In America the structure of civilization has become top-heavy by reason of the preponderance of population in the cities.

"6. The accumulation of vast wealth in the hands of a few. 'This,' says Mr. Foulke, 'was probably the most important single cause which led to the ruin of the Roman Republic.' As a sequel to this, 'revolutionary ideas have arisen, involving the overthrow of all law and of the right to acquire and hold property.'

"7. The spread of lawlessness. 'Crime waves' in this country were for a time attributed to the World War; 'but,' says this writer, 'a great proportion of these acts of violence have been committed by very young men, too young to have learned from war the lesson of lawlessness.' This is encouraged by 'the impunity which is given to criminals by the technicalities of our criminal procedure' and by the 'softness and gentleness' with which the criminal is treated even after conviction.

"8. The revival of intolerance. Under this head Mr. Foulke notes 'the attacks made upon the foreign-born and the negro and upon the followers of certain religious beliefs, as Jews and Catholics, by such organizations as the Ku Klux Klan, which has spread with amazing rapidity.' To this he might well have added the activities of great religious organizations in this country, led by the Lord's Day Alliance, with the aim of forcing their ideas of Sabbath-keeping upon the people.

"9. 'The apathy which prevails in regard to public measures.' In many of the States only a fraction of the voting population takes the trouble to vote when important issues affecting the public welfare are to be settled at the polls. If the people become unmindful of the kind of government to which they are subject, says Mr. Foulke, 'the ruin of free institutions is inevitable.'

"10. 'The vastly increasing burden of taxation imposed upon the people.' 'The exactions of taxation so demoralized the Roman people that great masses abandoned their homes, and vast regions became depopulated.' In our own country, he notes, even before the World War, there were 'parts of New England which lost portions of their

population by excessive taxation'; and there were towns in many sections of the country 'where the levies made for unnecessary public improvements led to bankruptcy.'

"Better laws and their enforcement will remedy some of these evils, Mr. Foulke believes; but the most serious ones 'are quite beyond legislative control and can be corrected only by a radical change in men's opinions and beliefs, which, to be effective, must penetrate every stratum of society.'

"It is the decay of morality which has brought about 'the decline of modern civilization,' just as the like cause has operated to bring other civilizations to an end. This has brought world crises in the past, when it became necessary for God to checkmate the forces of evil by some direct intervention of His providence. In Noah's day He met the crisis by a flood which swept mankind, except Noah's family, from the earth. In Abraham's day morality had again so far declined that God separated Abraham and his descendants from all other people to be the guardians of His truth. Another great world crisis was met by the advent of the Messiah. When the Dark Ages had brought the world to moral stagnation, God met the crisis by the Reformation. The crisis of our own day is the greatest of all, because apostasy from God at this time has been in the face of more light than has been given from God to any previous generation of mankind; and God will meet it by the greatness of His providences against sin, even by the second advent of Christ, as King of kings and Lord of lords."

J. T. M.

A Dangerous Book.—Hendrik William Van Loon, the author of *The Story of Mankind*, has written a book entitled *The Story of the Bible*, of which the *Watchman-Examiner* says editorially: "This book should not be allowed in any Christian home. If it comes as a present, put it in the fire." We quote the entire editorial:—

"Hendrik William Van Loon, the author of *The Story of Mankind*, has written a book entitled *The Story of the Bible*. Before it appeared, it was much heralded, and since its appearance it has received the unstinted praise of many of our contemporaries. To us this book is a menace. It has nothing to commend it. The author is distinctly out of his sphere. He is not a Bible scholar. He does not even pretend to be a Bible scholar. He has simply entered a popular field and made a book that he hoped would rival *The Story of Mankind* as 'a best seller.' And reviewers have jumped to the conclusion that it is a great book, and, evidently without reading it, have given it their unequalled endorsement.

"The author, having young people in mind, tells the Bible-story from beginning to end in the every-day language of our time. But his every-day language is different from the every-day language of cultured people. For instance, note how he describes Christ's triumphal entry into Jerusalem. Let parents judge as to whether they want their children to read the Bible-story in such language as this: 'When finally the cause of all this commotion was said to be in Jerusalem, every one wanted to see Him; and when Jesus entered the city gate on his little donkey, the crowd lustily shouted hooray

and threw flowers and generally made a great noise, as it will do whenever it finds an excuse for a celebration.'

"Mr. Van Loon speaks the last word on all critical questions, or, to speak more accurately, he accepts without question the conclusions of the rationalistic school and sets forth these conclusions as if they were universally accepted. Do not the following sentences from his book make fine reading for immature boys and girls? 'The stories of the creation, however, which we find in the Old Testament, were written more than a thousand years after the death of Moses.' 'The gospel of Mark, like all the others, has certain literary characteristics which place it definitely in the second century and make it the work of one of the grandchildren of the original Mark and Matthew and John.' Speaking of the Apostle John, who was a fisherman, he says: 'Far different was John. He must have been a learned, if somewhat dull, professor.' We could quote many foolish blunders such as the author's statement that Jesus carried His cross up to Calvary, and that Joseph was Jacob's youngest son; but such ignorance is harmless.

"He disposes of Christ's healing miracles as follows: Of the healing of the impotent man he says: 'Jesus looked at him. Then He told him that there was nothing the matter with his legs and ordered him to pick up his mattress and go home. The delighted patient did as he had been told.'

"Here is the story of the raising of Lazarus: 'They were willing to believe anything that was told about Jesus, provided it had a touch of the extraordinary. Mere cures were not enough to satisfy their primitive need of excitement. The patient was very sick when Jesus happened to come to his village? Nay! The patient had been on the verge of death! Until at last the poor patient had actually been dead and buried and had been taken out of the grave and restored to life by the man of miracles. This last story, the famous case of Lazarus, had made an enormous impression upon the credulous peasants of Judea. Repeated from farm to farm, it soon acquired a wealth of lurid detail, which made it a very popular subject for medieval legends and pictures.'

"The story of Christ's resurrection, which is the very heart of the New Testament, is left out entirely.

"This book should not be allowed in any Christian home. If it comes as a present, put it in the fire. Better that our children should be ignorant of the Bible than that they should read a book which purports to be a true story of the Bible, but which cuts the very heart out of the Bible. Fortunately there are books of Bible-stories that are both reverent and trustworthy. Mr. Van Loon's is neither. That such a book should be published for our children is almost a crime; but the publishers, Boni and Liveright, evidently have little expert knowledge of religious books." J. H. C. F.

The Executive Secretary of the School Board reports that at the eighth-grade county examinations in Colfax and Platte Counties, Nebr., of 36 pupils of Lutheran congregational schools 34, or 94 2/3 per cent., passed. At the same examination of 256 public school chil-

dren of Colfax County 137, or 53½ per cent., passed. The pupils from the Lutheran schools had taken a course in Bible History and Catechism, entailing a good deal of memory work, besides taking all the studies on the schedule of the public schools. At a similar examination in Martinsville, N. Y., of 110 pupils of public schools 51, or 46⅓ per cent., passed, while of 40 pupils from Lutheran schools 30, or 75 per cent., were successful. — G. M. Sims, School Superintendent of Port Arthur, Tex., has issued the following testimonial: "*To Whom It May Concern:* This is to certify that the public schools of Port Arthur accept the classification given students by the Lutheran Christian day-school of this city. The work done in this school is very thorough and is in accordance with the standardized public school curriculum of this State. The Lutheran Christian day-school runs through the eighth grade. Such students as have completed the eighth-grade work are received by us for work in our ninth grade. We find that their work stands up well under the advanced classification. At no time have we found it necessary to cause the students coming to us from this school to repeat the work done prior to their classification with us." DAU.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.:—

Proceedings of the Thirty-second Regular Meeting of the Ev. Luth. Synod of Missouri, Ohio, and Other States, assembled at Fort Wayne, Ind., June 20—29, 1923. 93 pages. 75 cts.

This is the German *Synodalbericht* in a condensed English form. It gives first-hand information why our Synod at Fort Wayne appropriated \$3,850,000 for its educational institutions and also contains the many other important resolutions adopted by Synod. The publishers tell us that copies of the minutes are in great demand and therefore advise to "order soon, for our stock is not large." FRITZ.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1924. 15 cts.

Lutheran Annual, 1924. 15 cts.

These two annual publications are well known to our readers. It goes without saying that a copy of the *Kalender* or the *Annual* ought to be in every home of our Synod. If they are put on sale in our congregations, the people will buy them. FRITZ.

Lessons in the Small Catechism of Dr. Martin Luther. *Geo. Mezger, D. D.* 175 pages, 5×7¾. 90 cts.

Luther's Small Catechism is in itself a wonderful book. It presents to us the fundamental doctrines of the Christian religion and, together with the exposition and the proof-texts of our synodical Catechism, gives the minimum amount of knowledge which the average Christian ought to have as to these truths. Any book which will help to impress these fundamental truths, not only upon the minds, but upon the hearts of the people,

will serve a good purpose. Such a book is Dr. Mezger's *Lessons in the Small Catechism*. It has been written for general use. Parents will do well to study it with their children in the home. FRITZ.

Johannes Herrmann, Zwickau, Saxony:—

Roughing It for Christ in the Wilds of Brazil. *Albert Lehenbauer.* Published by the author. 31 pages, $5\frac{1}{2} \times 9$. First edition out of print. Second edition in preparation.

This is a most interesting account of the experience of one of our missionary pastors in South America. The faith and the hope of the minister of Christ, in spite of the trials, difficulties, and disappointments, as well as the everlasting victory of the Gospel with its gifts of peace and joy in both the preacher and hearer of the Gospel, are excellently portrayed. This brochure ought to be scattered broadcast in our congregations in order that they may be better informed concerning our mission in South America, which would establish a closer contact between the Christians at home and the representatives whom they send out. The booklet also furnishes useful information suitable for special lectures on our work in South America. Our Church needs more of this kind of literature, and we hope that missionaries in all our fields will find time to furnish it. We heartily recommend Pastor Lehenbauer's *Roughing It for Christ* to every Christian interested in missions. J. T. M.

Lasst uns unsere Pflicht tun! Eine Ermunterung und Anleitung fuer lutherische Christen zu rechtem Geben fuer kirchliche Zwecke. Von *Pastor A. Lehenbauer.* 70 Seiten $5\frac{1}{2} \times 9$.

The essays contained in this booklet originally appeared as articles in the official organ of our brethren in Brazil. Hence they reflect the peculiar conditions existing in South America. However, the instruction contained in them and the exhortations which they impress, pertain to all Christians. All Christians, no matter where they may be living, must be constantly reminded of the duties which they have towards the kingdom of God, especially the duty of giving bountifully and regularly. The privileges which Christians receive are everywhere the same, and consequently also the obligations. We therefore recommend this booklet to our pastors for distribution within their congregations. The matter treated here is set forth clearly and forcibly. The illustrations in themselves are descriptive, and throughout the articles are characterized by the spirit of faith, gratitude, and appreciation of the mercies received. The style is popular, so that our German readers in America will have no difficulty in understanding the contents. Besides, the subject is certainly timely. We hope this booklet will be read and given thoughtful attention by many of our pastors and laymen. J. T. M.

The Life of Our Savior. 23 Bible illustrations by *Julius Schnorr von Carolsfeld*, with accompanying Bible-texts. 47 pages.

The Neighbors at the Brook. A story for children. *Margareta Lenk.* 32 pages.

These two beautiful juveniles, known for many years to German readers, start on a new journey in an English dress to capture young hearts. They will receive many a hearty welcome at this season. DAU.

The Abingdon Press, New York, N. Y.: —

Studies in Philosophy and Theology. By former students of Borden Parker Bowne. Edited by *E. C. Wilm.* 268 pages, 6×8½.

A book of memorial essays contributed by students of the late Professor Bowne of Boston University. Aside from essays setting forth the controversy between Bowne's school and the Neo-Realists, or the epistemological questions involved, of interest only to the student of philosophy, the contributing authors touch upon subjects which invite the attention also of theologians. We believe Professor Haye's paper, "A Truly Catholic Spirit," is somewhat unfair to John Wesley; yet the quotations are damaging enough, and if the context has been treated fairly, John Wesley was an arch-unionist, whose principles would, in effect, destroy the church as an organization. The views of the History of Religion School, as represented by Troeltsch, Bousset, and others, are set forth in the chapter "Religious Apriorism." Elsewhere there are interesting notices on the new Psychology (Behaviorism) and Kant's system as related to theology. Dr. Bowne himself appears to have been a consistent enemy of Christian dogma. The truly venomous reference to orthodoxy quoted from his *Studies in Christianity*, on page 88, mildly termed "irony" by the contributor, classifies him with a scholarship which denies all objective truth.

GRAEBNER.

Funk and Wagnalls Company, 354—360 Fourth Ave., New York, N. Y.: —

Is Hell Eternal, or Will God's Plan Fail? *Rev. Charles H. Pridgeon, M.A.,* President and Founder of the Pittsburgh Bible Institute. 325 pages, 5×7½.

In this book the writer endeavors to disprove the doctrine of the Church concerning the eternal punishment of the wicked; but the entire treatise is a manifest perversion of clear Scriptural doctrines. Professing to set forth the Scriptural view of this great question, he nevertheless permits human reason and prejudice to decide the issues; hence his conclusions are neither satisfactory nor convincing to a believing Bible student. The manner in which he makes Scriptures conform to his views is shown in the following: —

"We believe that in Gen. 1, 1 at least two great ages are connoted, because the word 'beginning' is in the plural in the Hebrew. The verse should be read: 'By beginnings God created the heavens and the earth'; and lest any one should question this, in the New Testament, in Heb. 1, 10, it has the word 'beginning' in the Greek in the plural. Also it should read: 'And, Thou, Lord, according to beginnings didst lay the foundation of the earth, and the heavens are the works (plural) of Thy hands.' Evidently that which is called the creation from Genesis, chapter one, verse two, is, at least, the third creation. This third creation may be said to come to an end at the Flood. From the Flood to the Second Coming may be called 'the world that now is,' or the 'present evil age.' A millennial world will follow, and that will pass into the wondrous 'Age of the Ages' or 'the New Heaven and the New Earth,' with its many generations. The Greek literally reads, 'I am making all things new.' Rev. 21, 5. Correspondent to these different worlds are the six different ages. The first two ages referred to in Gen. 1, 1 may be said to be prehistoric. How

much of the conflict between science and religion would have been prevented by merely noting that the term 'beginning' was in the plural! There is room for millions of years, if necessary, in this first verse of the Bible. We know that there was a cataclysm between Gen. 1, 1 and 1, 2. These early creations ended in 'waste and ruin' (Gen. 1, 2, Hebrew). There may be a long period between verses 1 and 2 of Genesis one. From Gen. 1, 2 to Gen. 8, 14, we have the Antediluvian Age. From Gen. 8, 15 to Rev. 19 we have the Age of Promise, sometimes called the 'present evil age' (Gal. 1, 4). Then the Millennial Age will follow and finally the Age of Ages. There are thus six ages. The number six seems to us appropriate as it is the number of creaturely self-will and also of the work of God in bringing the creature into His image."

Again: —

"God is not the author of punishment, even though He is over all and makes everything that happens serve His purposes in the government of His universe. It is the creature who is the author of sin and is thus responsible for its consequences. Sin has its origin in the creature's acting independently of God. God is not the author of anything that is evil. He never made any of the consequences of sin any more than He made the sin. God's creature is the only one to blame. God did not make a fallen nature. It resulted from the fall of angel and man. God never made a punishment for sin. Every punishment for sin is manufactured by the one committing the sin. 'Whatsoever a man *soweth*.' Our punishment springs from our own sowing. This consideration dispels all detraction in reference to God's character and Word. The place of punishment referred to in Matt. 25, 41 as 'prepared for the devil and his angels' may be better translated, 'prepared *by* the devil and his angels.' Wicked men share this punishment because their sins were similar to those of the evil angels, and they cooperated with the evil angels and followed their suggestions."

Likewise: —

"The judgment on Hymenaeus and Alexander was their delivery over to Satan. This meant sickness and death, even instant death. The purpose was loving; *viz.*, 'that they may learn not to blaspheme' (1 Tim. 1, 20).

"The case of the wicked man in the church at Corinth (1 Cor. 5, 5), was 'to deliver such an one unto Satan for the destruction of the flesh.' Here, through this judgment, Paul desired to have the man's spirit 'saved in the day of the Lord Jesus.' Here is salvation, at least reclamation, after death; and judgment is part of the means used. Again, in the passage in 1 Pet. 3, 18, etc., our Lord, after His death, 'went and preached unto the spirits in prison' who 'were disobedient . . . in the days of Noah.'"

Then: —

"There is not the slightest doubt that both the Bible and present-day studies of the races of mankind prove that there were and are races on the earth which have not descended from Adam. Hence comes the answer to the questions: 'Where did Cain get his wife?' 'Of whom was Cain afraid when he departed from his own people?' 'Where did he get help to build a city?'

"In Gen. 4, 14 (literal) Cain said, 'Behold, Thou hast driven me out

this day from the face of the Adamic domain [not earth]; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me.' This implies inhabitants beside the Adamites."

Again: —

"The flood was especially brought about on account of the sins of the Adamites, and it was their whole world, and not necessarily the whole world of the other races, that was destroyed by the Flood. Gen. 6, 7, when literally rendered, refers entirely to the Adamites."

And: —

"The text (John 6, 62), 'What and if ye shall see the Son of Man ascend up where He was before?' rather startles us. We take the title 'Son of Man' as especially emphasizing His humanity. We have had no difficulty in accepting the preexistence of His deity, but this scripture seems to assert the same of His humanity, viz., that as 'Son of Man' as well as 'Son of God' He had a preexistence.

"John 3, 13 deserves notice. It asserts that 'no man hath ascended up to heaven but He that came down from heaven, even the Son of Man, which is in heaven.' This is ordinarily taken as spoken by our Lord to Nicodemus; but we believe that a careful study and exegesis of the context, as well as the text, will clearly indicate that this verse marks a new paragraph which was spoken by the evangelist. The fact of its beginning with the word 'And' signifies nothing from a Hebrew standpoint, and John wrote from that standpoint. Look at almost any chapter in Genesis and see the use of 'And'; it will be found that 'And' frequently begins new paragraphs. Without stating all our reasons, we understand the latter phrase, 'even the Son of Man which is in heaven,' to mean that John says that the Son of Man is in heaven when he is writing. To us this verse has the same fundamental truth as in John 6, 62, that the Son of Man first came down and then returned to heaven."

Again: —

"It is from conscience that we learn that even in souls that are lost, 'dead in trespasses and sins,' God has left a *nidus*, a 'nest,' in which He works."

And: —

"The Antediluvians sinned away the day of grace while Noah was preaching and the ark was preparing, and yet their moral nature was not destroyed utterly. For Christ preached to them hundreds of years afterward, for their salvation."

These samples of the author's exegesis show in what manner he treats the Word of God. As human reason revolts against the doctrine of eternal punishment, Scripture is made to conform to the demands of reason. The author has said nothing more than what Russellites have said before him. Their attitude toward the doctrine of eternal punishment is also his.

J. T. M.

George H. Doran Co., New York, N. Y.: —

Types of Preachers in the New Testament. Rev. Prof. A. T. Robertson, A. M., D. D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary. 238 pages, 5x8. \$1.50, net.

Dr. A. T. Robertson, in this most interesting and informing book, exhibits various types of New Testament preachers. The sixteen chapters

which make up this book bear the following headings: Apollos, the Minister with Insufficient Preparation; Barnabas, the Young Preacher's Friend; Aquila and Priscilla, Partners in Service; James, the Man of Poise; Philemon, the Man with a Social Problem; Stephen, the Path-breaker and the Martyr; Lydia, the Preacher's Friend and Helper; Silas, the Comrade; Titus, the Courageous; Timothy, the Faithful; Thomas, the Preacher with Honest Doubts; Philip, the Evangelist; Matthew, the Business Man, in the Ministry; Judas, the Traitor to His Lord; Diotrophes, the Church Regulator; Epaphroditus, the Minister who Risked All for Christ. The study of people, both good and bad, is always instructive, and the characters treated in this book are set forth so vividly that no one will read the book without profit. Of course the information which we have on some of them is rather scant, and occasionally the writer draws on his imagination. Nevertheless, in all essential points he carefully compares the evidence at his disposal and endeavors to present the people of whom he writes as Scripture pictures them. The writer is well acquainted with his subject, and his work shows that he has read extensively before undertaking the writing of the book. The style is lucid, and the reader will peruse the pages not only with profit, but also with pleasure. We cheerfully recommend the reading—to some extent critical reading—of the book to our pastors, as it presents valuable material for special lectures before Bible classes or societies of the church.

J. T. M.

A. Deichertsche Verlagsbuchhandlung Dr. Werner Scholl, Leipzig-Erlangen:—

Grundriss der praktischen Theologie. *Dr. Johannes Meyer.* 156 pages.

Any attempt to evaluate a treatise on Practical Theology is useless unless we make clear to our mind first what the author understands by Practical Theology. In his view Practical Theology is the science of the technique of piety within the Church. It deals with the forms which are best adapted for the cultivation of that piety, the essence of which is laid down by Systematic Theology. It is utilitarian, or pragmatic, inasmuch as it seeks to find the best, the most feasible, and the most efficient methods for every religious act which religious life within the Church makes necessary. Since 1900, when Baumgarten began to publish his *Monatsschrift fuer die kirchliche Praxis*, this is the dominant view of Practical Theology in Germany. It starts out with the definition which Schleiermacher gave of Practical Theology and embodies the elaborations of this definition by such modern liberal theologians as Drews, Niebergall, and Schian. The prevalent view of this treatise, then, departs from the definition of Practical Theology, which was accepted throughout the eighteenth century: P. T. = instruction of pastors for the discharge of official functions. This definition is dropped because it leaves out all references to lay activity in the Church and takes in activities of ministers that are not pastoral in character nor pastoral ethics. Also the later definition: P. T. = the theory of ecclesiastical activity is dropped as ambiguous, because it is not plain whether the ecclesiastical activity is an activity directed toward the Church, having the Church for its object and aiming at its upbuilding and improvement or an activity emanating from the Church, its theological leaders and legal directors,

hence having the Church, resp., the congregation, as its subject and the world outside of the Church as its object. This latter view, moreover, would reduce P.T. to a treatise on mission-work. Some have deduced Practical Theology from a special *charisma* in the Church. Others have regarded as its essence the edification of the individual; still others have declared its scope to be the training of a congregation. All these and other views, the author holds, are deficient as regards form and content of a good definition. The author proposes to treat Practical Theology throughout his book as a technical training for the nurture of Christian piety. As constituent parts of this theological discipline he regards: 1. the science of the training of the young in the Church, or catechetics; 2. the science of joint edification by the forms of a common cult, or liturgies; 3. the science of the proclamation of the Word, or homiletics; 4. the science of the care, or cure, of souls, or poimenics. The science of church-government, or kybernetics, he discards as a heterogeneous element, and the science of soul-winning through mission endeavor, or halieutics, he treats as auxiliary to his four main divisions in an appendix. Evidently the author means to use his treatise as a student's manual in his classes at the University of Goettingen. In his first part, after discussing the definition of Practical Theology, the author explains the relation of this science to Psychology of Religion and to various phases of modern social life, such as agrarianism, industrialism, capitalism, communism, secretism, anthroposophy, and then proceeds to show the place of his science in Christianity. He wants the Bible used with a proper respect for its character as a revelation and also for modern Bible criticism, p. 18. The Confessions of the Lutheran Church must not be undervalued as merely venerable relics of the past, but neither are they to be overvalued as "verbally binding norms of action that tolerate no contradiction, p. 19. In his Second Part the author presents the Church as an organized body, either a general church-body or a local organization in the form of a congregation, and discusses its relation to the State, the School and Society. He adopts Hoesling's theory of expediency as the moving cause for laying down a constitution for a church, with the object in view of organizing church-life, so that it may function well. The Free Church of Saxony, which might have been mentioned in connection with the author's remarks about the difference between the Immanuel Synod and the Breslau Old Lutherans, has been ignored, p. 27. The author endorses the principle of the separation of Church and State, but he would not have the Church to be without any relation whatever to the State. (As if that were possible!) It is curious to observe how he would establish a *proper* relation of the Church to the State: the liberty of the Church must not be curtailed, but the sovereignty of the State over the Church is a matter of course. The proper legal form of a Church is that of an incorporated body, whose activity the State aids like other endeavors which promote the State, without regulating it and without making it a privileged body. The promotion of the Church by the State embraces not only financial aid which the State renders the Church for purposes of cultus, for the support of church-officers, and for pensions to their survivors, whether payment is made in instalments periodically or in bulk at one time, but also protection of the Church's right to levy assessments upon its members and pro-

tection for its cultural arrangements, as well as regard for the needs of the Church in its schools. The State is to provide religious instruction on a confessional basis in the common schools, and for the training of future pastors it is to appoint teachers at the universities who belong to the church-society for which they are training ministers. For if the Church, as a private society, were compelled to furnish to its members private religious instruction because of the lack of such instruction in the public schools, likewise, if the Church would have to substitute for the university training of its pastors a training in seminaries of the Church, a cleavage would occur between piety and *Kultur*, p. 33. This was written in 1923, after the abrogation of the state church in the new German Republic! Verily, to call the above scheme a *separation* of Church and State is a *lucus a non lucendo*. — For the government of a general church-body the author would be satisfied with the episcopal, the consistorial, or the presbyterial-synodical form of government, but he favors the latter. The synods are to be composed of two-thirds lay-members and one-third clergymen, as experts in church affairs, with a sprinkling of jurists as experts in legal affairs and of experts in pedagogical affairs. The delegates to a synod might be elected in several ways; the author favors direct election by congregations and suggests that elders of congregations be chosen as delegates. But the synod is to appoint an executive committee (*Oberbehoerde*), to conduct the business in the interval between synodical conventions. In order that there may be a personal head of the Church, the appointment of a bishop for the particular country (*Landesbischof*) is advocated. "He does not have to be hierarchical," p. 36 f. Congregations are to be composed of actual members and others who are numbered as belonging to the parish (*Gemeindeglieder und Eingeparrte*). Church-discipline is deprecated, because it is a difficult task and deprives the Church of its influence upon the excommunicated, p. 37 f. Centralization of power in the synod over and against the congregations is suggested. "While the pastors are closely related to their congregations and should not be deposed from office without the wish of the latter, their professional interests require that they have backing by the general Church, which provides for their examination, ordination, installation, removal to another charge, and pensioning. In order that all candidates for the ministry may receive an appointment, elections of pastors by congregations should be made to alternate with appointments by the general body," p. 40. Much more that is of the greatest interest to members of independent, self-governing bodies like our Lutheran synods in America is contained in this chapter, but we have not the space to enter upon all. So much is plain, that the old state-church leaven is by no means purged from the new churches that are being formed in Germany. The author favors also for the new Church a system of superintendents, provosts, and deans, — only they "do not have to be hierarchical," p. 41. When differences arise in a congregation, the minority should be accorded protection within the congregation in order to avoid a separation, which ought to take place only when the points of disagreement are very acute. On the other hand, union should take place in every instance where former church-dividing issues have become ineffective, p. 39. These references to particular opinions and judgments delivered by the author will be suf-

ficient to characterize his doctrinal and confessional standpoint. — Parts III—VII of his treatise are devoted to catechetics, liturgies, homiletics, poimenics, and mission-work. Alongside of questionable and untenable positions occupied by the author in these chapters, there is much that deserves attention, and some measures that he advocates might be adopted by us in our work as religious teachers, leaders in worship at the public services of the Church, expounders of the Word, counselors to men's consciences, and propagandists for the Church of our Lord. For each division and chapter a very good working bibliography of works of reference has been provided; but the treatise is left without an index. Of American writers the author mentions only *Reu's Quellen zur Geschichte des kirchlichen Unterrichts*, unless we have overlooked others. *Lochner's Hauptgottesdienst*, *Kraussold's Verfassungsformen*, *Walther's Pastoraltheologie* he does not seem to know, and yet these works might have been of value to him, and his students are entitled to some information about them.

DAT.

The Methodist Book Concern, New York, N. Y.: —

Where the Higher Criticism Fails. A Critique of the Destructive Critics. *W. H. Fitchett.* 191 pages, 5×7½.

As long as higher criticism prevails and its destructive falsehoods are taught, apologetics such as the author's *Where the Higher Criticism Fails* will supply a demand, especially when these are written in such a manner that also the Christian layman may peruse them with benefit. The author of this book, while himself not believing in a verbally inspired Bible and acknowledging the benefits that have accrued from a critical study of Bible manuscripts, clearly and forcibly shows the irreparable harm which higher critics have done and are still doing to-day. The book is divided into four parts. In the Introductory Part he shows what higher criticism is, and in the three following parts he speaks of its denial of the great truths concerning the Bible, the miracles, and Christ. Everywhere the author is clear and convincing, and he exhibits the folly of those who presume to be wiser than God Himself. A few samples will show how the writer proceeds in confuting the claims of Higher Critics: —

"The difference between Paul and Peter, it seems, arose out of the circumstance that Paul invented the story that Christ was crucified and rose from the dead; but while he 'knew nothing save Christ and Him crucified,' the Church at Jerusalem apparently knew much else of Christ, but nothing of this. It had never heard, it seems, of the cross and of the empty grave in the garden! No critic, we are told, will trust the Acts of the Apostles. That book 'is so apologetic that it does not hesitate to distort the facts in the interest of piety.'

"But is it credible that the cross is a late Pauline invention, and that the Church of Jerusalem knew nothing about it? Paul invented the fable of the crucifixion and published it everywhere, though the entire population of Jerusalem must have known it was a lie. We cannot get Peter's opinion on the subject; through his letters certainly runs, like some crimson thread, the story of the Christ who 'bore our sins in His own body on the tree'; but his letters, Prof. Preserved Smith assured us, are 'late, spurious, and Paulinized.' James, too, we are told, 'apparently knows

nothing of the Passion of Jesus.' That portion of Mark's Gospel labeled 'Q' knows absolutely nothing of it. The vehemence with which Paul declares he 'knew nothing save Christ and Him crucified,' we are invited to believe, is 'suspicious.' It looks as if he 'knew he was introducing a novel conception,' which must be urged with more vigor in proportion as it was strange. 'Scholars,' says Preserved Smith, 'are coming to see ever more clearly' that Paul's central doctrine, in a word, has no historic fact behind it.

"The decisive element in Paul's consciousness,' at the moment he 'set up his own mystically evolved' notion of Christ's Passion and death, we are told, . . . 'was assuredly a primitive and wide-spread vegetation or initiation myth of the dying and rising God, common to both Oriental religions and to the Greeks.' So the cross is dismissed. It is the sole invention of Paul, and he stole it from an Oriental myth! Luke, of course, was in the conspiracy with Paul; and 'any one who compares Luke with his sources,' says Prof. Preserved Smith, 'must be convinced that he omitted, altered, added, with an utter disregard of history, as the facts contradicted his idea of edification.' But Preserved Smith invents the delightful theory that there was 'a treaty' betwixt Paul and Peter by which 'the territory was divided into spheres of influence in which each might propagate his own ideas.' 'Probably,' he says, 'Peter and his friends cared little what Paul taught so long as he taught only the heathen, with whom they would have nothing to do'; and the tolerance of the new fictitious Gospel was made easier by 'Paul's promise to send money to the saints at Jerusalem.'"

"Here, then, is a form of the higher criticism which is more exquisitely ridiculous — since it takes itself seriously — than Whately's famous essay designed to prove that Napoleon was a myth, and, it may be added, it is more deadly than any form of open infidelity."

Again: —

"As Prof. Preserved Smith, through his spectacles, contemplates the midnight scene in Gethsemane, the bowed figure of Christ, with the red blood-drops on his brow, it becomes to him nothing but a vegetation myth translated into personal terms. All the emotions of awe and reverence, of adoring love and faith, which that scene has awakened in the hearts of the saints of twenty centuries — and still awakens — are only a bit of disguised Bacchus-worship. And all this is published in the *Hibbert Journal*, and there is nobody with wit enough to see, or at least with courage to say, 'This is not scholarship, still less is it common sense. It is pure rubbish.' Not one grain of rational evidence, it must be repeated, is offered in support of these monstrous 'conclusions.' They are offered to us as being 'probably true,' as being 'reasonable guesses,' as being 'generally recognized by liberal scholars.' For twenty centuries Christianity has offered to mankind an Oriental vegetation myth under the delusion that it was a divine Savior who had entered into the life of men for their salvation. Our hymn-books, of course, would have to be reconstructed; for instead of the cross and the redeeming love behind the cross we should see, leering at us from every page, a peeping and obscene god of heathen mythology; a Bacchus astride a barrel and crowned with vine-leaves."

Again: —

"Here, for example, is v. 1 in Deuteronomy 34 as it stands in the text: 'And Moses went up from the Plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land.' Now, it is clear at a glance that the verse has no particular 'style' about it, still less is it a jumble of such entirely conflicting styles that it must have taken at least four writers to produce it, so it must be broken up into three or four fragments and each one assigned to an entirely unknown author, labeled with a letter of the alphabet. And here is the shape in which it appears when the critics have done with it: '(JE) And Moses went up (P) from the Plains of Moab unto the mountain of Nebo (JE), to the top of Pisgah (P), that is over against Jericho. (JE) And the Lord showed him all the land.'

"It will be seen that JE, in combination writes the words 'And Moses went up; then P thrusts in and speaks — 'from the Plains of Moab unto the mountain of Nebo.' JE then takes up the narrative, 'to the top of Pisgah,' and at this point the intrusive P appears afresh with his little bit — 'that is over against Jericho,' and JE completes the duet with the words, 'And the Lord showed him all the land.'"

Then: —

"Venturini, for example, undertakes to show how Christ's healing miracles were done. He never healed, we are assured, without medicaments, and *always carried His 'portable medical chest' with Him*. In the case of the Syrophenician woman's daughter, for example, 'we can still detect in the narrative a hint of the actual course of events. The mother explains the case to Jesus. After inquiring where her dwelling was, He made a sign to John and continued to hold her in conversation. The disciple went to the daughter and gave her a sedative, and when the mother returned, she found her child cured.' Venturini again 'explains' the miracle at Cana with as much intimacy and confidence as though he had been there. 'Jesus had brought with Him as a wedding-gift some jars of good wine and had put them aside in another room. When the wine was finished and the mother became anxious, He still allowed the guests to wait a little, as the stone vessels for purification had not yet been filled with water. When that had been done, He ordered the servants to pour out some of His wine, but to tell no one whence it came.' When John, as an old man, wrote his gospel, 'he got all this rather mixed up — had not indeed observed it very closely at the time, had perhaps been the least bit merry himself,' says Venturini, 'and had believed in the miracle with the rest.'"

Again: —

"Schweitzer finds no praise too high for the literary skill of Reimarus. Of his book, *The Aims of Jesus and His Disciples*, he says: 'It is a magnificent piece of work, one of the greatest events in the history of criticism, a masterpiece of general literature.' Its aim was to 'reconstruct' Christ Himself, as well as His history, on non-miraculous lines. And curiously enough, the inspiration of Reimarus' great book was Hate — hate not so much of the Person of Christ, but of the miraculous element in Him. And Hate as well as Love, Schweitzer tells us, can write a Life of Jesus; and the greatest of them are written with hate — that of Rei-

marus and that of David Friedrich Strauss. They were eager to picture Christ as truly and purely human, to strip from Him the robes of splendor with which He had been appareled, and to clothe Him once more with the 'coarse garments in which He had walked in Galilee.' A study of the life of Jesus through the spectacles of Hate must have been a very strange experience. Wit is not the usual characteristic of the German mind, but Reimarus had that gift, and his hate gave it a sharp edge."

The last section of this book contains a chapter entitled "Opposing Voices," in which the author places side by side the teaching of critics and those of the Bible, showing how utterly higher critics have departed from Christianity.

J. T. M.

Books Received.

For the following publications, juveniles, devotional matter, and brief, practical discussions of issues of every-day church-life we have space but for this brief mention if our notice is not to appear altogether too late: —

Schriftenverein (E. Klaerner), Zwickau, Sachsen: —

Verhandlungen der Synode der Ev.-Luth. Freikirche in Sachsen usw. in Steeden, A. D. 1923. "Die Zeichen des Juengsten Tages." Von *Pastor J. M. Michael.*

Johannes Herrmann, Zwickau, Sachsen: —

Ein letztes apostolisches Wort an alle rechtschaffenen Diener am Wort. Dargeboten von *Dr. C. M. Zorn.*

Die ganze christliche Lehre in 1 Mos. 1—5. Von *Dr. C. M. Zorn.*

Der Brief an die Roemer in Briefen an Glaubensbrueder. Von *Dr. C. M. Zorn.*

A Little Queen. A story for children. By *Marg. Lenk.*

All these publications are edifying, valuable additions to our stock of synodically indigenous literature.

The United Lutheran Publication House, Philadelphia, Pa.: —

Lesson Commentary for Sunday-schools of the Lutheran Church. 1924. Edited by *Charles B. Wiles, D. D., William L. Hunton, D. D., D. Burt Smith, D. D.* (See December issue of THEOLOGICAL MONTHLY for notice of this publication for 1923.)

Junior Class Manual. A scholar's text-book for study at home and recitation and explanation in classes. By *G. J. Muller.*

Lutheran Book Concern, Columbus, O.: —

The Birthday of the King. A Christmas service for Sunday-schools. 1923.

Augustana Book Concern, Rock Island, Ill.: —

Little Journeys in His Kingdom. For beginners in Church History. By *C. A. Wendell.*

The Stork's Necklace. A story by *Emily Nonnen.*

Winter Roses. By *Agnes Vollmar.*

Elsa's Mission Contribution, and three other missionary stories.

Leo's Whaling Voyage. By *F. Hoffmann and Mary E. Ireland.*